The Bombay Guardian.

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WEEKLY REVIEW.

—In the May number of *Good Words* Dr. Macleod endeavours to convey some impression of the magnificence and beauty of *the Taj*, and is not altogether unsuccessful. But how suggestive is the fact that this enchanting work of art should have been built by a Mussalman emperor who began by murdering his own brother and ended his life as a debauchee, leaving his body to repose beside that of his favorite wife beneath the dome of this mansoleum on which he had spent two millions of his people's money.

—The *Friend of India*, noticing Mr. Hunter's proposals regarding the representation in English of Indian names, says:

"The public will find themselves committed to such uncouth forms as Púrí, Amarkantak, Asírgarh, Amritsar, Jábalpúr and so on. Popular utility and not philological science is the object of a Gazetteer. Asbtractly every scholar will prefer the Jonesian system. And we are willing to go a great length to secure the priceless boon of uniformity. But let us have a real and not a sham compromise. Speaking for the Press we are willing to accept, and to do our utmost to secure the adoption of, a uniform system which will dispense with diacritic marks over the vowels, are well as over the consonants, will as a consequence express the Jonesian *ú* by *oo* and *i* by *ee*—as Pooree not *Púrí*—and will *represent the inherent vowel by a with the* following consonant doubled if you will and not by *a*—as Jubulpoor, not Jabalpúr. The subject is not one for pedants so much as for a practical public, and we beseech Mr. Bayley to pause before he commits the Government to a contest in which the purists have always hitherto been defeated."

The purists mislead ten where they enlighten one, as to the pronunciation of Indian names. Let Kutch be written Kach and you may compass it about with what diacritical marks you please, ten English readers will pronounce it Katch for one that will pronounce it properly. In this matter we strain at a gnat and swallow a camel. The names of all European towns are put into English costume and nobody troubles himself about it; instead of Coln, Munchen, Wien, Torino, Livorno, we have Cologne, Munich, Vienna, Turin and Leghorn.

—In our issue of June 4 we erred in speaking of a letter we had received as being from the president of the newly-formed Shenvi Association. The writer, Mr. B. W. Kanwinday, is not the President.

—The *Pioneer* says:

"We hear from Calcutta that the foremost promoters of race lotteries there have received intimation that they must in a measure veil their proceedings hereafter. Some such notice has absolutely been forced upon the Viceroy by the clamorous fashion in which many of those taking part in these affairs have recently asserted their (real or supposed) grievances. But we hope the interference will stop there. Life in India needs the stimulus of a few small vices."

Does it? We incline to think that a few large or even medium-sized virtues would answer the purpose a great deal better. There is more excitement in running a race than in betting on one, and there is a race for us all to run.

—Out of about 1,000 letters of which the inscription on the Moabitic stone consisted, 600 are contained in the impressions that have been obtained. The stone it appears was first discovered by a missionary, Mr. Klein, in August 1868. He measured it, copied some part of it, and made a report to the Prussian Legation, in consequence of which it was about to be purchased for the Berlin Museum. It would have been a great deal better if this arrangement had been carried out..

—It is a little remarkable that the lightning should have last week fallen on one of the celebrated Parbuttee temples in Poona and penetrated to the presence of Mahadeo himself, paralyzing the parties in attendance on his godship; and on Monday last should have descended on the house of Jeevanjee Maharaj, adored as one of the incarnations of deity, scorching some of the women, and taking the life of a *bandicote*. Our orthodox Hindoo friends attach a great importance to omens and portents, and may perhaps find something significant in the fall of these thunderbolts.

—The Ship *Aurora* left for Liverpool last Saturday, with a full cargo of cotton and wool. Early the next morning the ship was discovered to be on fire. It was found impossible to save her, and the officers and crew took to their boat. They remained by the burning ship till Monday afternoon and then made their way back to Bombay. It is thought by many that the cause of this 'accident' was that cotton was down to 9¼d. in Liverpool, and some of the Native shippers thought they could get a better return for their outlay from the underwriters. This impression *may* be erroneous.

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SCYLLA AND CHARYBDIS.

Archbishop Trench, writing to a Mr. Maberley, April 7th last, says: "I consider it altogether wrong for members of the Church to be present at, or to take part in, either Roman Catholic or Dissenting services." A catechism embodying high-church and ultra-sacramentarian views had been distributed by a clergyman, and Mr. Maberley had addressed the archbishop regarding it, supposing perhaps that it would meet with his condemnation. But on the contrary the Archbishop of Dublin thought the book unobjectionable and quite in accordance with the tenets of the Church of England. As for the instruction given by the clergyman to his people, to beware of being present at Roman Catholic or dissenting services, the Primate thought it very proper. He is very positive in his deliverance. There is often a good deal of ambiguity and cloudiness in the utterances of bishops when asked to pronounce regarding innovations in ceremonies and in doctrine; but the Irish archbishop finds it not questionable, inexpedient or objectionable, but *altogether wrong* for Christians of the Church of Ireland to attend either Roman Catholic or dissenting services.

There is a good deal involved in this. In encouraging his clergy to give such instructions to their flocks, he virtually directs them to teach that Roman Catholic deviations from the truth are not more dangerous than those of Presbyterians, Wesleyans, Baptists, Congregationalists and the like. The people are to consider these as off the track on the one side, and Romanists as off the track on the other. Romanists worship the saints and the Virgin Mary, believe in purgatory, in the saving efficacy of works, masses, penances, commit their everlasting destinies into the hand of the priests and neutralize every great truth of Scripture by some imitative falsehood; Presbyterians believe that Bishops and elders are convertible terms in the New Testament; they are allowed by thousands of the best men in the Church of England to be accordant with them on all fundamental points; yet the Archbishop of Dublin thinks it his duty to encourage his clergy to bid the people beware equally of meeting with Romanists and meeting in prayer with Wesleyans, Baptists, Presbyterians and other Protestants.

The most remarkable outpouring of God's Spirit witnessed perhaps since the Day of Pentecost, was that which began in the autumn of 1857 in America and was enjoyed in Ireland in 1859. Myriads of persons who continue to give evidence of their faith in Christ, ascribe their conversion to that period. But the great distinguishing feature of the meetings which were so blessed, was the fact that Christians of all denominations came together as brethren, to pray in the name of him who had promised to be in the midst of them. And these are the meetings that God still specially blesses. During the more than 20 years that we have been in Bombay we have seen far more of the work of God in connection with undenominational meetings of this kind than in connection with the stated ministry of the Sabbath. We have not the slightest thought of undervaluing the latter; we just give expression to an opinion that has been forced upon us by what we have observed. We do not believe it to be pleasing to the great Head of the Church that ministers and members should glory in their respective denominations, and be so very solicitous to carry high the middle wall of partition. This kind of thing brings a blight with it; and the churches thus carefully shut up turn out to be prisons, and the air stagnates and the inmates sicken. The time has gone by for this. God will be with

us only in the measure in which we rejoice to share with each other the light and life and grace of our common faith.

THE CASE OF ZENANA CONVERSION.

The *Christian Intelligencer* has an account of Shreemoti Gunesh Sundoree Debee, from which we make the following extracts:

"She is a member of the 'Sen' family, and is, as such, closely connected with the renowned leader of the Brahmist body, Kesab Chunder Sen. This circumstance explains the active interest displayed by the Brahmos in the matter. Her immediate relatives, however, are not Brahmos, nor do they appear at any time to have sympathized in the reforming tendencies of their distinguished kinsman. They have been, and still are, orthodox Hindoos.

Between four and five years ago, the ladies of the American Zenana Mission were invited to visit the family in order to instruct two widowed sisters. Two native Christian women, members of the Mirzapore congregation, accompanied those ladies. Upon these devolved the main part of the teaching. The subject of our story, 'Gunesh,' was at that time between 13 and 14 years of age. Both the sisters progressed favourably in their studies. From the first, religious topics were introduced; and as the sisters acquired the ability to read, they were led to the study of the Holy Scriptures and of several Christian books."

"The widowed mother of those native ladies was not only a consenting party, but was herself constantly a willing recipient with them of religious teaching. After a while, both the daughters became interested pupils in the school of Christ. For about two years back both have avowed their faith in the Saviour. The younger, however, in faith and zeal and courage has far outstripped the elder. Gunesh had the spirit of Mary; the other is akin to Martha. 'My sister' said the elder to a Christian lady, 'cares only for *spiritual* things; I care for *worldly* things too.' This was an ingenuous acknowledgment, and is of special value when seen in the light of all that has followed."

"Gunesh's mother shewed no anger; hers was heart-felt distress; but the spectacle of the young woman's firmness excited the wrath of her brothers to an alarming extent. When all hope of preventing her baptism by *fair* means failed, violent measures were resolved upon. On Tuesday, May 3rd, the mother came in a state of deep anxiety to implore the missionaries not to admit the brothers for they had solemnly vowed to conceala weapon in their clothes and murder her before the sacred rite could be administered. Under these circumstances it became a question whether her baptism should be any longer delayed. She had made a good confession before many witnesses. She was found to have a competent acquaintance with the leading facts and doctrines of Holy Scripture; she had a clear perception of the work of Christ and of the Holy Spirit; she seemed to exercise simple faith in the atonement; of the simplicity and correctness of her motives there seemed not a shadow of doubt. Well then might those from whom she demanded the holy ordinance enquire, 'can any man forbid water that she should not be baptized?'

"She *was* baptized on the evening of that same day. Her mother was informed of this on the following morning. Presently she came with her immediate relatives, attended by several influential members of the Brahmo Somaj. The project now was, to make the best of the matter; she could not be again a Hindoo, but she might be a *Brahmo*. By making her a Brahmo the credit of all parties would be in some sense redeemed. The 'Sen' clan evidently were not less aggrieved than the most bigoted Hindoos at one of their number becoming a Christian; nor were they less bitter and unreasoning in denouncing her conversion. All through the subsequent scenes the Brahmos have figured amongst our most determined opponents.

"Hereby hangs a tale. It is somewhat incongruous to think of the eloquent Kesub edifying the good people at home by his laudations of Christ and Christianity, whilst his followers here evince the keenest animo ity to the spread of the Gospel. To us this is nothing new. We happen to know a thing or two on this subject: We have too much reason to suspect that, stripped of their meretricious gloss, the liberal sentiments of the famous Reformer himself, are in perfect accordance with the action of his followers on this occasion.

It pleases our Hindoo friends to condemn in very strong language the disobedience to their parents shown by young persons who embrace Christianity. They are shocked at the immorality, the turpitude, the depravity thus exhibited, and all who by their counsels have aided and abetted, come in for a share of their righteous indignation. Is it not within the limits of possibility, that their indignation is really awakened by something very different? Suppose that the Gospel had taken effect upon the mother, and that she had determined to embrace Christianity, and had done her best to induce her daughter to accompany her, had solemnly enjoined her not to remain in Hindooism, had strictly forbidden her to worship idols and the like, and without success, the daughter refusing to obey her mother, and setting her authority and example completely aside; what would have been said about the disobedience thus shewn? Would there have been any righteous indignation against the daughter, and against those who had encouraged her in setting at naught her mother's will? No, indeed; she would have been praised to the skies for her constancy to the religion of her people and to caste. So that it is evident that our friends deceive themselves when they speak of filial obligation as paramount to all other obligations. There is an obligation that they regard as more sacred than this, viz. the obligation to adhere to one's ancestral religion. In like manner, Christians have a very exalted sense of the duty of children to parents, but they believe that the highest of all obligations is to be in the path which God has marked out for us.

A noticeable thing is the unhesitating, unscrupulous facility with which the relations of this girl came forward to swear to that which was notoriously untrue. They stand one and all convicted as perjurers. The girl is 17 years of age, and her horoscope vouches for it; but they keep this out of sight and combine to swear that she is not over 14. They knew very well that the Caste rulers would not excommunicate them for this, would not even impose a penance, would not in any way call them to account for it; they knew that it would not in the least injure them in the estimation of orthodox Hindoos. Some would doubtless find fault with them for wishing to take the life of their sister; but scarcely any would censure them for swearing to a falsehood, to save her from Christianity. And perhaps some may argue that if the command to obey one's parents may be overridden by a higher, so may the command to abstain from bearing false witness. They who argue thus overlook a most important distinction. The latter command is absolute and unconditional; the former is not. The obedience which God requires children to render to parents is in the nature of things limited. A parent may not require a child to commit murder, or to take up arms against the Government, or to be an infidel in sentiment. Thousands of Christians, men and women and young people, have suffered the most cruel deaths rather than utter a falsehood, rather than deny that they trusted in Christ or read the Scriptures; and it is this invincible regard for truth that constitutes one of the grand distinctions between a merely human religion and one that emanates from God.

It was on the 10th of May that the return to the writ of Habeas Corpus was made by the Rev. Mr. Vaughan and Mr. Hazra. On that very day, Baboo Keshub Chender Sen took part in a meeting of the Society for promoting Female Education in the East held in London and spoke as follows:

"The grand want of India was that the woman should be placed in her proper position. The great obstacle to this was the wretched system of premature marriage. Girls of 13 and 14 were mothers, and it was painful to hear them talk with ridiculous gravity of maternal duties. One result was, that girls could only have three or four years in the schools, finishing when they ought to begin. The school education must necessarily be most superficial—a mere smattering of knowledge, which as soon as they were married, they forgot. Hence the necessity of Zenana education. If the work of educating the women of India were to be carried out effectually, English ladies must go and visit them in their houses. From his experience of Calcutta, he was able to testify to the cordial reception which these ladies would meet. The Hindoos were, he testified, a tolerant race, ready to extend the right hand of fellowship to all who were pious, and forward to acknowledge that it must be the power of truth which brought such agents there. And so, he observed, a powerful moral *influence* was exercised. If, for instance, his countrywomen were by these means induced to put their houses in order, and in any way to shape their course, in view of this life and the next, looking to the strength of the Heavenly Father, much was done. Addressing pointedly the ladies of the Association, the Baboo said: 'You have done a noble work and God will bless you.' The Zenana Mission especially had been highly beneficial, and striking and great results were beginning to show themselves. Many yearning for the true spiritual life had thrown off idols, and put away the abominations of caste. But owing to the comparative neglect of female education very little had been done yet. If they desire to do anything effectual for India they must lay the axe to the root of the evil—the ignorance of women. Otherwise all attempts to benefit India would be superficial and comparatively vain. Again, the education, to be of use must be threefold—social, moral, and spiritual. When this was carried out, and not till then, India would rise in the scale of nations. In earnest and expressive terms he *again thanked the ladies of the Society for* what they had done for his country, and then, drawing a fearful picture of the present degradation of the women of India, he concluded in terms of appeal for continued and enlarged efforts in this direction."

Before this, the eloquent Baboo will have received intelligence that his relative Shrimoti has found the Pearl of Great Price (her name has something like this signification, *moti* being 'pearl' *shri* 'consecrated' 'divine'), will have learned that she has made the frightful mistake of finding glad tidings of salvation in the Gospel, and a Saviour in Christ. She has indeed renounced idolatry and caste which he professes to abominate; she admires Christ whom he professes to admire; but more than this, she trusts in him, obeys him, and confesses him; at a single step she has gone further than the Baboo in ten years, and found Him who is the Way, the Truth and the Life.

THE SECOND ADVENT—XXI.

In that wonderful book "The Revelation of S. John the Divine," as our version designates it, nothing is more wonderful than the introductory chapters containing the letters to the Seven Churches. They may be described as the vestibule of this temple of the Apocalypse, or the Via Sacra by which the church is to pass from the grievous inadequacy of her common experiences to that glorious condition in which all things are made subject unto her. For when we examine them carefully and compare them with the things brought to view in the last chapters, we see that there is a vital connection between the promises contained in the first

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and the realization depictured in the last. It is impossible to consider the seven epistles as conveying all their meaning to the churches that first received them. On the other hand, it was evidently the design of the exalted Head of the Church that these promises and challenges should be before the minds of his people from the beginning of this dispensation, and that the opportunity of contesting for the prizes offered should be enjoyed by Christians of all generations.

In all these epistles there are earnest and spirit-stirring appeals to believers to contend for some magnificent prize, the nature of which is variously indicated in language whose meaning is more fully unfolded in the closing chapters of the book. The epistles are in a high degree preceptual and practical; they all relate to the good fight of faith which the Christian is to prosecute, the conflict with sin in himself, in the church and in the world; they abound with most important instructions for all churches; and thus, upon a cursory glance, they seem to be generally different from the remaining portion of the book, which is purely prophetical. But a closer scrutiny shows that a remarkable unity characterizes this book. It has the same phraseology throughout. The symbols that are more elaborately wrought out in the body of the book are prominently mentioned in the seven epistles. In fact it may be said that the evils against which the seven churches were warned, are seen afterwards developing themselves and culminating in the formidable anti-christianity of the latter days; the unamended defects in faith and consecration of those Asian churches is traced in the wilderness life of the *fugitive* '*woman*'; *their unvanquished* unsurrendered faith is perceptible in the witnesses clothed with sackcloth, or in the 144,000 upon Mount Sion, redeemed from the earth.

In all the epistles the voice of Jesus, in trumpet tones, is heard calling for some one to overcome. "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Now the Apocalypse does not leave us till it has shown us this paradise in the New Jerusalem, heaven-descended, shown us the tree of life, bearing twelve manner of fruits, with leaves for the healing of the nations, shown us the victors, rejoicing in the paradisal life conveyed to them by the tree of life. "He that overcometh shall not be hurt of the second death." Seal after seal of this mysterious book is loosed, and in due time we reach the 20th chapter, and there behold the goodly company of those who having overcome, are beyond the reach of the second death. Let us note that the promise fulfilled in Rev. xx. is made at first to the little company of Christians in Smyrna; the prize is one for which they are exhorted to compete; not they only but all the successive generations of Christians; but it is first carried off by those who are mentioned in Rev. xix and xx. You may say, the time had not come; it were better to say, The faith had not come, the overcoming ones had not appeared. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone, a new name written which no man knoweth saving he that receiveth." This language occurs again in the description of the great Victor of Rev. xix: He had a name written that no man knew but he himself. The expressions are not identical, but the correspondence is notable.

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." He received of his Father the promise here referred to, recorded by David in the 2nd Psalm. "Ask of me and I will give thee the heathen for thine inheritance; thou shall break them (the kingdoms) with a rod of iron, shall dash them in pieces like a potter's vessel." Now Chr[illegible]t goes so far as to take this promise, in all its earth-wide fulness of meaning, and make it over to 'him that overcometh'; turns it into a prize which he holds before the eyes of all believers. If any one overcome and keep Christ's works until the end, overcomes the evil of his nature which hinders him from being conformed to the Lord Jesus Christ in heart and life, he shall be invested with all that universality of power which is expressed in the promise, and no earthly power shall be able to stand before the rod of iron wielded by him. When we hear the Lord Jesus proffering such gifts to his people, we are almost ready to exclaim, Far be this from thee, Lord, thou art surely carried away by thy generosity, and hurried by thy ardour into a momentary forgetfulness of thy unapproachable privileges. But the Redeemer uses no vain words; he is prepared to redeem every syllable of his promise. Well, when we reach the latter-day revelation of ch. xix, we find there The Word of God, followed by the armies of heaven; out of his mouth goeth a sharp sword that with it he should smite the nations: and he shall rule them with a rod of iron.

"I will give him the morning star," adds the Son of God; and the words occur again in the last verses of the Bible.

"He that overcometh, the same shall be clothed in white raiment." See ch. xix. "And I will not blot out his name out of the book of Life." The Lamb's book of life and the names written therein are mentioned thrice in subsequent portions of the book. In the letter to the Philadelphian church, the Lord assures him that overcometh that he shall be an abiding pillar in the temple of God, and adds: "I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." Here the New Jerusalem is spoken of in the very language used ch. xxi.; the temple is mentioned in connection with it, and this is explained in the words, I saw no temple therein, for the Lord God Omnipotent and the Lamb are the temple thereof. The new name of Christ is doubtless that referred to in xix. 12. Surely this language is highly significant and may not be overlooked in considering the purport of the last chapters of Revelation. To write upon any one the name of the New Jerusalem is to intimate that he is identified with it and that it may be seen in him; to write upon him the new name of Christ, is to cause the glory of Christ, that glory which we have not seen but look for, to be seen upon him.

Finally, Christ promises to him that overcometh to sit with him in his throne, even as he overcame and sat down with his Father in his throne. He shall reign with Christ; shall be associated with him in the rule of the kingdom; a promise that takes us to ch. xx.

Looking at these very remarkable expressions addressed to the seven Churches, and to the fact that these very expressions are used in describing the glorious condition of the church when Babylon is overthrown, and the kingdom of our Lord and Saviour Jesus Christ is manifested in its full glory, we cannot but infer that the fulfilment of these promises is something that is to be sought in connection with individual Christian experience, and that a glory such as eye hath not seen, ear heard or heart conceived of awaits those who overcome in the contest with 'the beast and his image' not receiving his mark upon their foreheads or upon their hands, but keeping Christ's works unto the end.

WHAT IS TRUTH?

Therefore said the wisdom of God, I will send them prophets and apostles and some of them they shall slay. (Luke xi. 49.) He means the wisdom dwelling in himself, constituting him greater than Solomon. In Matt. xxiii. 34, he says simply, *Behold I send.* This is very different from the wisdom of man. An earthly general when he knows that death awaits them in a certain quarter will take good care not to send his soldiers thither. But the wisdom of God was shown in giving these shrinking disciples a heart for such a perilous emprize, and in enabling them to achieve a greater victory by dying than they could have won by living. In the wisdom of God these illiterate and disregarded men were fitted for the office of divine ambassadors, filled with the true knowledge of the Scriptures, made intimately and spiritually acquainted with Christ, lifted above the fear of man, enabled to walk as their Master had walked before them, accompanied by suitable credentials, and rendered willing to seal their testimony with their lives. And thus the mask was taken from a nation that professed to be the people of God, and who were offered eternal life by these faithful servants of that Messiah whom they had crucified. For eighteen centuries they have continued to deny that the wisdom of God is in the Gospel that they have rejected. If our Gospel is hid, says Paul, it is hid to them that are—(painful word, but it is the word of inspiration)—lost, in whom the god of this world hath blinded the minds of them that believe not lest the light of the glorious Gospel of God should shine into their hearts.

That the blood of all the prophets may be required of this generation. (50). The testimony of God went on augmenting till it culminated in Christ, or rather in those whom he anointed with the Holy Ghost and sent with the completed Gospel to men. As individuals, so nations are allowed to fill up the measure of their iniquity. The ears of all tingle to this day when they hear of what God did to the chosen nation when they had fully rejected him. There was a holy seed among them; a band of devoted believers in the true Messiah, witnessing faithfully for him; but this only intensified the sin of the nation in persisting to hate and persecute these representatives of the ascended Son of David. Is there any similar process going on at this day? We are at the very summit and perfection of Gospel privilege; a flood of light is poured down on Protestant lands; the great majority—there is much reason to believe—are deliberately refusing to become the spiritual followers of the crucified and lowly Saviour; they are demanding from their scribes and lawyers to bring them out of the Gospel a more congenial Christ than the One who was preached to their fathers; and the Scribes and lawyers gratify them, exclaiming, now here, now there, Eureka.

Ye have taken away the key of knowledge; ye enter not in yourselves, and them that were entering ye hindered. (52) The treasures of divine knowledge are in the Scriptures. The lawyers, expounders of the divine law, (shastris), said, Leave the key with us and give yourselves no trouble; we will bring you forth just what you need. And there has been an almost uninterrupted succession of similar professed mediators between the people of God and the word of God. These are not friendly to the translation of the Bible into the vernaculars, or, if translated, to its diffusion. They are, careful not to say to the people, Prove all things. The key of knowledge is the key of life. 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me, and ye will not come unto me that ye

might have life." Their not coming unto Christ showed that they had not truly searched the Scriptures. They fed the people with the husks of tradition in the place of Scripture. We speak of Judaism; but let us distinguish between the Judaism of man and that of God. The Judaism that is of God's appointment is that in which the Scriptures are the sole rule of faith, and the testimony of the Messiah diligently observed and obeyed; the Israel of God are they who know God and therefore recognize his Son when he appears; 'if ye had known the Father ye should have know me also.' The Judaism that is of man, has no more to do with the true Israel than Romanism has with the religion of the Gospel, and has no part in the promises which in Christ only are yea and amen. The Judaism of the last 18 centuries is essentially that which comes before us in the Gospels, especially in John's Gospel, in bitter antagonism to the true Christ, and characterized by him in language most unequivocal. 'They know not him that sent me.' 'Now have they both seen and hated both me and my Father.' He designates them as 'the world.' Oh righteous Father, the world hath not known thee.

Beware ye of the leaven of the Pharisees, which is hypocrisy. (Luke XII. 1). The doctrine of reserve has much plausibility to commend it, in matters of religion. We have got ideas that are considerably in advance of those that are commonly maintained; but the people do not want our ideas; we shall lose their confidence (and their contributions) if we tell them just what we think; if we constantly act according to our most enlightened convictions, we shall be in constant difficulty.—Very well, but do you not profess to be interpreters of God to men? his ambassadors? can you keep back what God has given you for us?—God has given it to us; therefore we exercise our discretion in the matter. The truth must be given to men as they can bear it.—Whether they will hear or whether they will forbear, saith the Lord.—All very good, in the appropriate time. We are certainly not called upon to renounce our influence over the people, and thus leave them without a shepherd.—Is the shepherd to follow the sheep, or the sheep the shepherd?—But if the sheep will not follow the shepherd, is he to go away alone?—The prophets often found themselves alone. There is something more important than your influence, and that is the full announcement of God's truth. Ye are my witnesses, saith the Lord.—But God himself shows us that truths have their appropriate times. Instructions for building the temple were not given in the wilderness.—Neither were they given to Moses, to be kept back by him at his discretion. It is only the wisdom of God that can adjust this matter of the times. If God has given truths to you, the presumption is that you are to give them to the people. They must of course be fed with that of which they stand most in need, and God, if you wait upon him, will teach you how to give them their portion in due season. But beware of seeming to believe what you do not believe. Always bear in mind that a day of perfect enlightenment is hastening on, when your present teachings will be remembered and be put alongside the full revelation of God. Woe unto you, if men in that day shall say, How is it that while God was saying Yea to you, you were saying Nay to us?

Whatsoever ye have spoken in darkness shall be heard in the light. (Luke XII. 3.) Let the disciples of Christ always speak as though their words were to be caught up and, some time or other, made to echo round the world. There is no secret society in the church of Christ, no mysteries reserved for the initiated, for the leaders, no occasion for oaths. Christ has but one doctrine and it is commanded to be preached to all. Christians are the children of light, and may not have anything to do with the anonymous. Publicity is one of the grand features by which the true church of Christ distinguishes herself from other associations. Just so far as we imagine that good is done by keeping back truth from men, we show that we have no true faith in God, we know not God or the truth. Even Peter, when the Lord began to convert the Gentiles, would have dissembled, and kept back the truth which God had shown him about the breaking down of the middle wall of partition; but Paul resisted him to his face and Peter presently saw his error. He feared to put such a stumbling block in the way of his Jewish brethren. Why shock their deep convictions the inheritance of many generations, convictions, which God himself has planted in their hearts, as to the wide interval separating them from others? This one demand, that they should come into the church on the same footing as converted idolaters, and eat with them as though no distinction had ever been made between them, and do violence to the conscience which they have been so diligently obeying all their days, would outweigh a thousand arguments in favor of the Gospel and send them irrevocably back to their own ways. Why then hasten to speak this unbearable word to them? How slowly we ourselves came to this knowledge? Why insist that they should take this mighty leap at the outset of their course, in the very infancy of their Christian character? Surely, the Lord dealt very gently with our ignorance and prejudice, and did not overwhelm our conscience with an avalanche of obligations? Thus may we imagine Peter to have reasoned. But he forgot one thing, the Lord's command, Go preach the Gospel to every creature. And the Gospel makes no demand without the offer of correspondent grace.

LEAFLETS.

"Give me thine heart."

Perhaps the greatest want in the present day is that of heartiness in divine things. When we look at the manner in which even the professed followers of Christ render their services to Him, it would seem as if they had been made without any heart at all. So cold and stiff and formal is nearly all that they do in religious matters that if weighed in the scale of commerce or friendship, it would be found sadly and culpably deficient. There is a feeling abroad now-a-days that it is by no means proper or becoming to exhibit anything like enthusiasm in religion. It is admitted that in the days of Luther or Knox religious fervour was not out of place, but on the contrary, commendable and necessary. But we have advanced beyond that now. We have become so civilized, so well informed, so staid and refined and polite that, to show religious warmth, is vulgar. It is true Paul used to go about from city to city, from country to country, preaching wherever he found men to listen to him, and risking his very life to establish the Redeemer's Kingdom and turn sinners from their errors. It is true he left behind him his fair fame, and abandoned house and home and property and prospects that he might freely and without restraint preach and convert men to God. But now nothing of that sort is required or even proper. And if any one with stronger impulses than others goes beyond the beaten track of religious moderation, and throws his whole soul into the service of Christ, he is set down as a fanatical disturber of the peace. If a man takes his stand in a public street and gathers round him a crowd of persons to listen to the heavenly message he brings to them, he is liable to be chastised for obstructing the thoroughfare. If one goes into a Government school and in the course of conversation with the pupils should introduce religious topics and state some doctrines of christianity, he runs a risk of being snubbed or reproved for his rashness.

In *business* matters enthusiasm is no fault, no sign of vulgarity or lack of polish, but on the contrary is commendable in the highest degree. In *science*, devotion and fervour are never blamed, but greatly praised. In *friendship* a man is not discarded or his affection underrated because he takes every possible means both in private and in public of impressing us with its genuineness and depth. In common education the student is not contemned for his zeal in study, but is actually publicly rewarded with prizes of gold and honour. But in religion, forsooth, zeal and fervour are not to be tolerated! What will it be a few generations hence, when men will be so much more learned and refined than they are in the present? In the worship of God, where we now stand they will likely sit; where we now kneel they will likely lie down! What a grievous error is this complacence and formality in religion! Were God not omnipotent to save and preserve His church in spite of men, so to speak, this heartlessness would be the death of it.

God says to every child of Adam, Give me thy *heart*, away with your lip-service, away with your chilliness, away with your prudism and give me your *heart*, give me the whole of it. "A divided heart dieth." Like the poor mother in the presence of Solomon, who preferred giving up her child entire to the strange woman rather than that it should be cut in twain and she get the half of it, God will have the whole heart, or none of it. Give me, He says, thy heart. If you give it entirely to business, it will wither and shrivel it. If you give it to frivolity, it will make it as barren as the sand. If you give it to luxury, it will stupify and bloat it. If you give it to society, it will break it up into a thousand useless fragments. If you give it to Satan, he will ruin it for ever. Give it to me. I made it and bestowed it on you. I am its rightful, lawful owner, no other has the claim on it that I have. I will recompense you a thousand fold. I do not need it, but for your own benefit I ask it. In its present state it is no boon. You have spoiled it. But give it to me and I will restore and purify it for you. I will make it worth the keeping. I will drive out of it every evil occupant, I will slay the many masters that dwell in it and make you miserable. I will drive out of it all malice and hypocrisy and envy and love of forbidden joys, all inordinate and injurious desires for gain and greatness. I will make it purer than the light that beams from the sun. I will make it holy as myself and spotless as my undefiled abode. My son, give me thy heart.

The first step towards heartiness in religious work is the surrender of the entire heart to God our Saviour. Without this all our work is hollow and profitless. After this is done God asks the heart in working for Him. "Whatever thou doest do it heartily as to the Lord, and not to men." As the Lord loveth a cheerful giver, so does He love a cheerful worker. There was once a painter who was highly distinguished for the peculiarly excellent and inimitable blending of the colours he used and the consequently surpassing beauty of his pictures. He was one day asked by a person who was admiring his paintings what particular ingredient he mixed with his colours that made them so exquisitely fine. "Sir," replied the painter, "I mix my *brains* with them." So, Christian, mix your heart with your work for God and you will see the effect. Do not mind what your prudent, scrupulous neighbours may say about your over-much zeal. There is a better judge of your actions and motives than they are. If you preach, preach with your heart. If you visit the sick and heavy laden or give your alms to the poor, mix your heart with all. Success in any sphere of action is mainly due to the amount of heartiness thrown into the work. We can only reasonably expect advancement in holiness *in ourselves or great enlargement* of Christ's Kingdom in the world, when we pray and work with our whole heart, and soul, and strength.

Gujarat. R. A.

Epitome of News.

SATURDAY, JUNE 11, 1870.

—*Bombay Gazette*; London: Another link in the telegraphic chain to India is nearly completed the Falmouth, Gibralter and Malta cable. The Marseilles, Algiers and Malta cable follows, for July and August next and then the Madras and Singapore one. The extensions from Singapore to Australia by Java on one side and to China on the other will be the last of the long and important series, and they it is hoped will both be completed and working by May or June next year. Meanwhile, in order to avoid wasteful competition, the China Telegraph Company have agreed with the Great Northen (China extension) that the latter shall lay the cable between Hong Kong and Shanghai and share profits with the other for local traffic."

The *Dublin Express* reports that one of the nuns of Mount St. Joseph's Convent of Mercy, Strabane—Sister Catherine—has escaped from that establishment within the last fortnight, betaking herself from Londonderry to parts unknown; and that another nun, a native of Strabane, daughter of one of the founders of that convent, got back to her father's roof, and, rather than return, has fled to New York.

The Bishop of Cashel has lodged 5,000*l.* to the credit of the Sustentation Fund of the Church.

—From a letter of Miss Florence Nightingale: "I have already published the principle which seems to me to be at the root of treatment of all crimes against property, namely, to cease to board and lodge thieves at the cost of the people they have robbed, and to teach them by practical experience that it is cheaper in actual money value to work than to steal. As far as I have opportunity to judge the most valuable reformatory education is missed at present, viz., teaching a man that it is dearer to steal than to work—(the only lesson which most thieves are capable of receiving.) If a thief's or a forger's sentence were that he had to work his

way out of prison by repaying the amount, or more than the amount, he had stolen, and repaying the State besides for his sustenance out of his earnings, instead of being provided for and lodged in prison, he might then, perhaps, learn this lesson, instead of the one now actually taught them, that it is dearer to work than to steal."

Monday, June 13.

—The villagers of Alampore in the Kooshtea district are so oppressed by tigers and leopards that the magistrate affirms that they are likely to allow their cultivated lands to lapse into jungle. Is there no strychnine there?

—A Rangoon paper says: "At the Rangoon Town Church, on Thursday (Ascension Day), there was great difficulty in celebrating the Sacrament of the Holy Communion, in consequence of the plate not being get-at-able. The fact was that the race-ball over night kept the church wardens up so late that they were not inclined to be on the spot in time for the service."

—*Times of India*: "On Friday last a native boatman picked up in the harbour a Portuguese boy named Caitain de Souza. When taken on board the police hulk, Caitain represented that the chief mate of the steam ship *Lord Clyde* had, in a fit of passion, thrown him into the sea, and that no attempt whatever was made to rescue him. The boy had, however, no witnesses to corroborate his statement." Is the matter to end there?

—*Poona Observer*: "On Monday last lightning fell on Parbuttee temple, and damaged the sacred edifice, as well as the god. The peons, it would seem, who were on guard at the time at the temple, had a narrow escape. Of course they felt the shock of the lightning and were found lying in a senseless state, but they gradually recovered." As the state gives its thousands of rupees monthly for the support of the Parbuttee deities, perhaps it ought to furnish them with lightning rods.

—The Police returns of the Burdwan division show that 9,332 persons were killed by snakes in nine years out of a population of 5,700,000.

—The Governor General sent a message to London the other day and received an answer within the hour.

—*Friend of India*: "Perhaps the most active literary body in India is the Bombay Tract and ...pk Society. No fewer than 150,900 copies of ...rks, chiefly in the Oriental languages, were issued ...d sold last year, and the stock of the most popular ...s was exhausted. This activity is due to an ...t system of 20 colporteurs taking advantage ...spread of education among the middle and ... classes of Western India. The number of ...ti publications sold was 102,000 and of ...tti 15,360. Of the vernacular works published ...ount of the Christian Vernacular Education ...ety 16,180 were issued, of which 15,547 were ...rathi, 498 Guzerati and 135 Hindustani, Hindi ...nd Arabic. The issues of English books were 11,985. We observe that the Rev. Dr. Mitchell is one of the most popular Marathi writers. The American Mission publish a fortnightly Magazine, the *Dnyanodaya*."

"The Mission of the English Presbyterian Church in Bauleah is conducted by the Rev. Behari Lal Singh. The Report for last year shews that, since the establishment of the Mission in 1862, thirty adults and children have been admitted to the church."

"The Rev. W. Macfarlane, of the Church of Scotland Mission, Gya, has been transferred to Darjeeling to commence a new mission among the Nepaulese, the Lepcha and Bhotea tribes in that district."

—*Friend of India*: "By what fatality is it in Indian finance, that the moment a heavy tax is imposed a Mussulman pensioner starts up to claim, and claim successfully, half of the first year's proceeds? Of the £882,345 patriotically contributed by the country under Mr. Wilson's Act in 1860-61 more than one-half was given to the Mysore Family, in spite of Lord Canning's protest and the indignation of all India. That unprincipled grant of public money now appears in the official record of the Debt of India as the Mysore Family 4 per cent. Loan, £405,000. India is saddled with the interest for ever. The income-tax died out, but was soon revived under the form of licenses and certificates to trade. Again a claimant appeared for one-half of a year's proceeds, and received the amount—Prince Azim Jah. And now when the whole country is shrieking again under an income-tax which it believes to be unnecessary and unjust, Munsoor Ali, titular Nawab of Moorshedabad, is permitted 'as a special case' to claim at the very foot of the throne half of what the renewed impost is likely to yield, or a million sterling. The curious feature of these three cases, is that the claimants are pure pensioners, without a shadow of political influence or hereditary right. They are not feudatories nor the descendants of feudatories. They administer no territories of their own, have no executive powers outside their own harem, represent no party nor principle, have no hold on the affections or respect of the people, have not the smallest claim even to compassion. They have been well described by a great authority as empty phantoms of departed greatness, whose existence is due to the ignorance as much as to the pseudo-tenderness of British sentiment. The family of Tippoo, the sons of a usurper who could not keep the fruits of his wholesale butchery, may, from their very youth, have had some claim on our pity, but Lord Wellesley fully discharged that claim and it was obliterated by the mutiny and massacre of Vellore. The families of the Carnatic and Moorshedabad are the representatives of Lieutenant Governors appointed by the Emperor of Delhi and by Clive, and have no more right to put forth hereditary claims than Sir Charles Trevelyan or Sir Cecil Beadon. Yet, between them, in cash and capitalised debt, the Mysore and Arcot families have mulcted the taxpayers of India of nearly a million sterling in the last few years. And now the claims of Munsoor Ali of Moorshedabad cannot be estimated at less than a million."

The only explanation of these mysteries that presents itself to multitudes in India, is that some of those who are in influential posts are not of immaculate disinterestedness. The Nawab above mentioned, has, it is said, 300 wives and concubines.

—During the present century above 100,000,000 copies of the sacred Scriptures, in whole or in part, have been put into circulation by Bible Societies alone in various parts of the world. The number of languages and dialects in which the Bible is circulated, has been raised from 50 to 185, while the number of versions in whole or in part, hitherto completed (there being sometimes more than one version in the same language) is 225.

—*Bombay Gazette*: "The Viceroy has at last recognized the philanthropic and public-spirited conduct and liberality of Mr. Cowasjee Jehanghir Readymoney, in providing the necessary funds for continuing, throughout the year, the experiment of animal vaccination in Bombay; and has sent an expression of his thanks."

—The following advertisement appears in a Kurrachee paper: "Can God forgive sins, and how? This query is put forward in all sincerity and seriousness. An anxious Enquirer will be glad to receive an explanatory answer to the above question, addressed to A. B., *Sind News* Office."

—"Arrests of 'Wahabees' are still," says the *Delhi Gazette*, "taking place at Peshawur and in the Hazara district. Documents have been seized, from which it is evident that many native gentlemen residing in different parts of India are implicated in the conspiracy."

—The Free Church General Assembly was opened May 19th, and Dr. Wilson, introduced by Lord Dalhousie and Drs. Buchanan, Candlish, Begg and Wilson, took the chair of Moderator vacated by Sir Henry Moncrieff, and delivered the following address: "The Moderator said he felt greatly obliged to the members of Assembly for the high honour they had now conferred upon him. He accepted it with much deference, viewing it principally as an indication of the interest which they took in the evangelistic work in the Eastern world to which he had devoted upwards of two score years of his life. In saying this, he respectfully and earnestly asked them to join in thanksgiving to God, who had so long given him the privilege of humbly bearing 'the name of the Lord before the Gentiles, and Kings and the children of Israel'—and that frequently in circumstances demanding peculiar study, labour, and exposure—not merely in the great city, now the largest next to London in the British Empire, in which he had mainly resided, but in contiguous and distant provinces, and in the wildernesses and gloomy forests, in travelling in which he had often been in danger literally from the arrow that flieth by day, the pestilence that walketh in darkness, and the destruction that wasteth at noonday. He requested also their prayers, that he might appropriately discharge any duties to which he might be called on this occasion. His own point of view was in some respects that of a distant observer, which though it had obviously certain disadvantages, was not, he trusted, unfavourable to a spirit of evangelical catholicity, recognising the general interests of Christianity. In the situation in which he was placed he did not intend to refer as a partisan to any of the precise issues which might be raised in immediate connection with the business of the Assembly—which, he trusted, would be transacted in a fraternal and charitable spirit, becoming a great Church, signally blessed of God, and desirous of standing in right relationship to all the Churches of Christ in the land, with some of which it had most intimate connections, and with which it might ere long be joined in a communion alike profitable and delightful to all, and advantageous to the Lord's cause throughout the world. He should confine his observations to facts and principles, without determinately indicating their application to the circumstances in which a difference of judgment might be expected in any matters of importance to raise. The Moderator then proceeded to deliver an address, in which he reviewed and commented upon leading events connected with the religious and ecclesiastical history of Scotland, from the days of St. Patrick and Columba down to the Disruption.

Tuesday, June 14.

—Galle Telegram: H. M.'s gun-vessel *Slaney* was totally lost on the Paracels group on May 16, in a gale. Lost—Commander Elwyn, Sub-Lieut. Evatt, Asistant Surgeon Ryall, and 42 seamen and marines. The *Adventure* and *Salamis* have proceeded to the spot to render asistance.

—*Times of India*: "On Sunday last a women died in the Lying-in-Hospital at Byculla who had been taken to that Institution the day before. It appeared that the time for the birth of the anticipated child had not only passed, but had been exceeded by a month! An examination of the body after death revealed the *very extraordinary* fact that a full grown, ordinary-sized, well-shaped child had been perfectly developed and matured out of, apart from, and entirely independent of the womb!"

—*Pioneer*: "The 'Lucknow Convert' case was heard in appeal last Tuesday and disposed of by what is called in Oudh a 'full bench.' Mr. Capper, the officiating Judicial Commissioner, and Colonel Barrow, the Financial Commissioner, both agreed in dismissing the appeal and in decreeing to the Mahomedan husband the restitution of his Christian wife. To do otherwise, the Judges observed, would have the effect of shaking to its very foundations the society of the Sheah community in Lucknow. In addition to the money security the Civil Judge directed to be taken from the husband for the proper treatment of his wife, the Judges in appeal have warned the husband that any unfair attempts at re-converting the wife, or any interference with the wife's worship according to her new creed, will be considered as cruelty; but with only this qualification conjugal rights are decreed to him."

—*Bombay Gazette*: "We presume that the object in placing a patient in a Lunatic Asylum is to treat and endeavour to cure his disease, and not to make him a prisoner and treat him like a brute-beast. A patient labouring under slight mental disease being placed in the Colaba Lunatic Asylum would, we think, stand a very good chance of being driven hopelessly mad under the present system. The building is to small, cramped, and totally unfit for being a lunatic asyium at all. It is dismal and prison-like in appearance. There is no space for exercise amusement, or employment. It is an important and an established fact, that employment and amusements of various kinds constitute very important features in the treatment of the insane. Such treatment tends to diminish violence and refractory behaviour, and affectually assists in promoting recovery. To call this den a hospital for the treatment of disease is ridiculous. A violent patient is admitted, and to promote his recovery, he is immediately placed amongst seventy or eighty people suffering like himself! Dysentery breaks out amongst the wretched inmates, and the Superintendent, before the Coroner, has to admit that he has no ward to place the sufferers in, and that they must lie, and be treated amongst the patients suffering from mental disease."

—A land slip occured on the Thull Ghaut line last Sunday. There was a heavy fall of rain and part of the embankment adjoining a bridge was carried away, leaving a broad chasm. There might have been a frightful accident.

The *Times of India* says: "Fortunately a sharp look-out was being kept along the Ghaut, so the slip was discovered in time to prevent any train attempting to cross: a passenger train then due was at once arrested."

The mischief has already been remedied. But we hope the warning thus given at the commencement of the monsoon, may not have been in vain.

—James Ife, engine driver, died on Sunday morning, from apoplexy induced by excessive drinking.

—The American Army and Navy Journal states that the celebrated Captain Ericsson has invented a new system of submarine attack, which will enable him to destroy the most formidable ironclad ever yet floated, by the impact of a shell charged with 300lbs. of dynamite and striking a ship below the waterline.

—At the annual meeting of this Religious Tract Society, Mr. Bentinck Harrison, from India, in seconding the Resolution, said the first thing which he was anxious to do when he returned to his own country was to shake by the hand Mr. Ryle, one of whose tracts was largely instrumental in leading him to the Saviour; and his next anxiety was to shake by the hand the Committee of the Religious Tract Society, who published that tract. Another cause of thankfulness with him was that having had some years' experience in the selection and distribution of tracts in India he had never found one that contained anything that was not good. The name of that Society upon any publication was, in fact, a guarantee for sound Protestantism and for sound evangelical doctrine. He was happy to say that there was in the Punjaub a Christian native who, like the Babco who had been referred to, had abandoned idolatry, but who had also become an evangelical Christian; and that man, who was learned and able, was issuing every month a Christian publication which was eagerly sought after and was influencing the minds of the natives among whome he was a leader before he became a a Christian. In carrying on that work, besides preaching the Gospel at Umritsur Sunday after Sunday—for he was now an ordained minister of religion—that man was supplied with the requisite funds by the Religious Tract Society. He (Mr. B. Harrison) had often had to apply to the Committee of that Society for a supply of tracts for circulation in India, and he never applied in vain. The Society's tracts and other publications had proved exceedingly useful among soldiers whom he had been in the habit of visiting. That beautiful little tract "Grasping the Promises" he had seen produce many a tear of gratitude, and he himself could never read it without emotion. "Jessica's Prayer," "Meg's Children," and "Alone in London" were all appreciated as they deserved to be in India. He was happy to say that Christians in India who were interested in tract distribution had got the start of the ordinary providers for railway stalls, having established on various railways stalls at which the books of that Society were to be found, before there were any stalls for publications of a purely secular character. In conclusion he congratulated the meeting on the improvement in the binding and internal appearance of the books of that Society as indirectly tending to increase their usefulness.

—Mr. Laurence Oliphant who lately bade adieu to the world and went to America to establish some communistic or religious society, has come back to Pall Mall, says the *Athenæum*.

Wednesday, June 15.

—Why do some always call the Grant Buildings, Grant's Buildings? As well say, Elphinstone's Circle.

—Col. Fitzwygram, C. B. 15th Hussars, fell from his horse and broke his thigh, 16 miles from Mhow. It was 24 hours before the Mhow doctors found the village where he was lying. He is considered out of danger.

—The tigers of Salsette, without an hour of Bombay, are having it all their own way, 9 persons have been already killed by tigers this year in the Tanna collectorate.

—*Indian Daily News*: "An Ooterparah correspondent mentions a case—subsequent to the Goonesh Soondaree case—of a young Brahmin woman at that village having embraced Christianity. Her parents appealed to the Alipore Court, but without avail."

—We do not profess to chronicle all the nonsense that turns up; but we may devote a few lines to Dr. Newton, Spiritualist, from America, who in Liverpool undertakes to heal all the ailments of his hearers. He addressed an audience as follows:

"The power of healing which I possess is a magnetic power, and sometimes I do things that are perfectly astonishing. My secretary, Mr. Watson, was for a long time perfectly blind. Last August I performed on him, and cured him almost instantly.——I will now give you a specimen of my great power. I will cause a shock to pass from me which will be felt more or less by all present, and if any one is in pain after it let him come to me and I will cure him.

"The 'doctor' then stood up, extended his arms, threw back his head, closed his eyes, made a sudden start as if he were about to cast himself head foremost into a river, raised his head again and shook it in a manner which gave the impression that he had really taken the plunge, had risen to the surface, and shaken his dripping hair off his face, and then, opening his eyes, took a general survey of the persons before him. This constituted the 'shock,' which, however, made no vivid impression upon any one. Selecting a man from amongst his audience, he exclaimed, 'That poor cripple is now healed of his lameness. You, my brother; you had pain when you came in. Do you feel better?' The person addressed rose and replied that the pain from which he had been suffering when he entered the place was gone, whereupon the doctor invited him to step up to where he was standing. Seizing him by the hand he put to him the following extraordinary questions:—'Do you love me?' 'Do you love me as a brother?' The man replied in a subdued voice—we suppose to the satisfaction of his interrogator, who took his head in his hands, stroked his face, laid his head upon his breast, and kissed his forehead. Then, placing one hand on his head, he raised the other and said in a very solemn manner—'In the name of the powers that be I say, Disease depart from thee.' A gasp for breath and a violent shaking of the head with the eyes closed, accompanied by a sudden convulsion of the body, completed the charm. Then the former sufferer replied that he was quite better, walked quickly across the room without the aid of a stick, went through several twistings at the request of his benefactor, and retired."

In London, says the *Daily Telegraph*, "a poor woman was carried up the hall in the chair, and placed before the doctor. She was unable to walk without the assistance of crutches, or the aid of other persons. The Doctor first of all called upon her to love and believe in him, and then, kneeling down, he passed his hand over her legs several times. He next stood up, and commanded her to rise. The poor woman struggled hard to obey, but was unable to do so. He lifted her out of the seat, and half-dragged her across the floor, notwithstanding her cries of pain, telling her she was able to walk. Having taken her some yards, he suddenly left her standing alone, and commanded her to walk back to the chair. She struggled to obey, but screamed with agony which the effort caused her, and would have fallen to the ground had she not been supported by two persons, who led her away."

He failed similarly with the blind and deaf. Yet at the close 80 persons accepted his benediction!—There are always a number of people who imagine themselves ill, and who, if they could be persuaded to imagine themselves well, would be well. Dr. Newton or any other impostor might be useful to such."

Thursday, June 16.

—*Times of India*: "We fear that our ordinary mortuary returns take very inadequate account of infant mortality in the recesses of the native town; but it is tolerably certain that there is an intermittent 'massacre of the innocents' kept up by reason of the foul sties and reeking dens in which hundreds of cows are kept. It is three years since Dr. Hewlett drew attention to this subject with preraphaelite distinctness, and he now thinks it sufficient to refer to the practical aspect of the matter."

Dr. Hewlett hopes to establish Municipal Dairies. This would be a great blessing to the Community.

—Sir Hercules Robinson is talked of as next Governor of Madras.

—Reuter's express; Sydney, May 19: Repeated and dreadful floods have taken place here. The town has been submerged. Great losses of live stock and property are reported. The ship *Walter Hood* has been wrecked in Jervis Bay. The Captain and twelve others were drowned. The first voyage of the San Francisco mail steamer to Francisco was successful.

—In the Divorce case of Gordon *versus* Gordon and Lord William Hay, the Chief Court of the Punjab has confirmed the decree for dissolution of marriage, with costs against the co-respondent.

—*Times of India*: Telegram, Aden, 15th; "The steamer *John Dryden*, bound from Bombay to Liverpool, has been totally lost near Ras Haffoon. The occurrence took place on the 12th instant. All hands have been saved, having been picked up by the Mauritius mail sternmer *Mozambique*, one of the Messageries Imperiales' steamers."

—Arrangements have been made to land passengers arriving by the P. O. Steamers from Europe, and *their baggage*, at once, by means of a tug.

—*Times of India*: "The loss of the ship *Aurora* by fire, about 60 miles off Bombay Harbour, near by where a buggalow happened to be riding at anchor, has, we learn, caused very great uneasiness among underwriters generally. Many people had 'dreamt' before the *Aurora* sailed that [illegible] would be a short one, and that her cargo [illegible] rior Oomrawuttee and fine, soft, long-[illegible] would never throng the quays of Liverpool [illegible] through Manchester looms. So circumstantial were some of these 'dreams,' that a [illegible] was afoot to prevent the doomed *Aurora* from sailing, by the intervention of the Commissioner of Police, the Customs authorities, and the magistrates. But the vessel sailed an hour too soon, and all attempts to stop her on her road to ruin were vain. Strange to relate the 'dreams' all came true: there was something like an explosion on board: and in three minutes the vessel was past redemption."

—The Esplanade is green and the frogs are an exceeding great army; evidence that the moonsoon has come.

Friday, June 17.

—*Overland Mail*, May 27: The Fenians have made a raid on the Canadian frontier at Franklin, Vermont, and have been repulsed with loss of two killed and ten wounded. The chief, O'Neill, has been arrested by the United States Marshal.—President Grant has issued a proclamation declaring the acts of the Fenians a violation of the neutrality laws. The Universities and College Test Bill has passed the second reading in the Commons.—Strangers, including reporters, were excluded from the House of Commons for the first time for twenty-one years on the discussion of the Contagious Diseases Act.—Mr. Watkin Williams has brought forward his motion for the disestablishment of the Church of Wales. It was negatived by 209 votes to 45.—The horror experienced by the Chelsea murders has been surpassed by a frightful tragedy at Uxbridge. A blacksmith, his wife, sister, mother, and three children have been brutally murdered by a tramp.—The Duke of Saldanha has successfully replaced himself in Ministerial power at Lisbon by his military attack on the palace at night on May 25. It appears he was in danger of being sent out of the country by his rival in office.—General Prim disowns any connection with recent events in Portugal.—There was a grand ceremony at the Tuileries on May 21, when proclamation of the *of May 8 was made, and the Emperor* [illegible] his gratitude to the nation.—The King of Prussia at the close of the North German Parliament, May 26, reviewed in high terms of praise the proceeding of the past four sessions. The abolishing capital punishment has been [illegible].—A fire at Quebec has destroyed five [illegible] houses, two ships, and much dock property. Thousand persons have been rendered homeless. Amongst the deaths recorded this week are Baroness de la Zouche; Sir J. Simeon, Bart. N. M. Lockhart, Bart.; Vice-Admiral Sir [illegible] Major-Gen. G. B. Payne, late R. M. L. I.; A. Farquharson, Bombay Retired; Col. Ma[illegible] C. B.; Lieut.-Col. J. St. J. Hovenden, R. E. [illegible] F. D. Swann, late Grenadier Guards; Sur[illegible] W. Burrell, Madras Retired; Mr. Stuart [illegible] late of Simla; Mr. J. Caw, late of Calcutta: Mr. J. H. Frere, Jun.; Mr. G. B. Hampton, Bengal Civil Service; and Mr. Mark Lemon.

At a meeting of the United Kingdom Alliance, Baboo Keshub Chunder Sen Spoke:

"The Hindoo race (he observed) were remarkable for their abstemiousness, and were a simple, quiet, peace-loving people, and never used intoxicating liquors. (Cheers.) It grieved him much to say that there were some blots on the administration of India, and one of the most serious was the liquor traffic. The British Government had no excuse whatever, as the Hindoo did not require spirituous liquors. The English had civilised India, and given it railways, telegraphs, and other advantages of modern civilization. They had been taught Shakspeare and Milton, but at the same time the use of brandy and beer had been introduced, and most baneful had been its effects. He could count on his fingers one hundred young natives of the higher and middle classes of Indian society who had fallen victims to intemperance. What was India thirty or forty years ago and what was it now?"

Two Hindoo gentlemen have gone into residence at Christ's College, Cambridge, this term, viz., Mr. Amanda Mohan Bose, of Calcutta, and Mr. Shripati Babaje Shaken of Bombay.

A most remarkable fact, which shows the [illegible] felt across the Atlantic in Mr. Disraeli's "I[illegible] is that Messrs. Appleton, the well-known New [illegible] publishers, desired to enter into an arrangement with the Anglo-American Telegraph Company for telegraphing the whole novel to New York in forty-

eight hours, evidently convinced that the ten day's start which would thus be obtained over other American publishers would amply repay the cost of the experiment. The Company declined, because of the interruption to the regular business.

—The *Times* on the Christ-Church students: Lads are in the first place kept at the public schools, and allowed to live the life of boys, when they ought to be learning the responsibilities of men. They go up to the university with a boy's mind in a man's body, and the authorities neither influence nor control them. The severe punishment which has been inflicted will act as a salutary warning to undergraduates; but the occurrence ought also to mark the commencement of a stricter administration, and of a more vigilant discharge by governing bodies of the important duties they nominally undertake. It is more than time, in fact, that the predominance of athletic sports and of mere physical enjoyment gave way to the studious and thoughtful habits which are to be expected in a place of learning, and which become those who aspire to be "men."

—An assistant Deputy Postmaster in Bombay, Jevunram Dhmeshwer, has been detected in purloining letters. Upwards of 300 were found in his possession. His aim seems to have been to remove and sell the stamps.

—*Bombay Gazette*: "The P. and O. Co.'s steamer *Bengal*, which left Bombay on the 23rd May for Liverpool via the Suez Canel, had to put back to Aden, after being three days out, in order to obtain a further supply of coals. She left on the same evening."

—Fears are entertained regarding the safety of the S. S. *Delaworre* which left Bombay for Liverpool via the Canal May 14th. She had 14,700 bales of Cotton on board!

—Deaths last week, 278.

—The Steamer *Dalhousie* has been sent to look for the remains of the *Aurora*.

WALDENSIEN MISSIONS.

The report issued in November last by the committee in aid of the above missions is very interesting. It is a source of great satisfaction to know that light is spreading around the towns and villages of Italy, so long blighted with the soul-destroying errors of Popery.

To those who are unacquainted with the Church whence the gospel light is constantly issuing to the surrounding neighbourhood, a short account of it will, we believe, be acceptable, and then we will proceed to give extracts from the report above-mentioned.

The Church of the Waldenses is believed to be the oldest Evangelical Church in Europe,* and never to have been corrupted by the false teaching of the Church of Rome. The origin of the name, Waldenses, or Valdenses, appears to be from "a dark, dense valley, and that of Vaudois, from Vaudés, which means "sorcerer," because those who withdrew from the Church of Rome were accused of sorcery.

To show, however, the purity and holiness of life of the Waldenses, the testimony of two men sent to visit them in 1506, by Louis XII., is sufficient evidence.

"They reported that they found no images or Romish ceremonies, and that they could not discover any traces of the crimes with which they were charged; that the Sabbath was observed, the children baptized according to the rules of the Primitive Church, and instructed in the articles of the Christian faith and the commandment of God."

Similar testimony was given by the confessor of the same king, and confirmed by information received by Francis I. One of the proofs as to the antiquity of the Vaudois Church is found in the fact that their "copy of the New Testament proves that a vernacular version of the Word of God was circulating centuries before it had been translated into our own or any other tongue." In consequence of the persistent refusal on the part of these Christians to accept any of the errors in doctrine and worship of the Church of Rome, they suffered severe persecution, and of this territory it is said, "Almost every rock is a monument, every meadow witnessed executions, and every village has its roll of martyrs." There were thirty-six persecutions in all, taking place chiefly during the thirteenth and fourteenth centuries, and also from the beginning of the fifteenth to the end of the eighteenth century.

The Church of the Waldenses has been all along a missionary church, notwithstanding that its members, like those now living, have been always poor. In the year 1100, the Church "set forth its belief and discipline in writing," and at "this time we find it sending forth evangelical missionaries." Two of them were Pierre de Brins, and Henry, an Italian.

Not only did their doctrine spread through France, but their "so-called heresy penetrated into Spain and England." Further information as to the history of the Waldenses may be gathered from the statement published by the committee, and also from a book, entitled "Dates in Daniel and Revelation," by E. T. Eyton, Esq. (Houlston and Stoneman), from both of which we have made extracts in the foregoing account.

The population of the territory inhabited by the Waldenses is 23,000, the territory itself being in Piedmont. The last report states that it has 29 stations, with a staff of 88 evangelists and teachers. The number of communicants is 1984, and the number of pupils in the school is very large.

Amongst the places where there are stations are to be found Turin, Milan Venice, Nice, Florence, Pisa, Leghorn, and Naples. We will now give proofs of the work.

SICILY.

The Rev. A. Malan (Catania) says: "At the service on Sabbath morning.....we not unfrequently see the room filled, and every seat occupied. Ordinarily, the audience is from 70 to 120" Again, "Family worship occupies a large part in the Christian life of the brethren here." "We have in Catania a sabbath-school, attended by about 50 children, and a female school, with two mistresses, which numbers 40 scholars.

GENOA.

We learn through the Rev. M. Prochet that the evangelization work is going on, on the whole, very encouragingly. Four services per week, none without some Roman Catholic hearers. The Sunday morning service is well attended by an attentive, respectful, cheering audience.

VENICE.

The blessing which has attended the preaching of the gospel at Venice is well attested by visitors from England, who have been present at the meetings, and joined in the administration of the services of this church, generally attended by from 400 to 500 worshippers.

M. Comba writes: "To begin with the church, I can sum up all in one word, and say that everything is going on prosperously. Thanks to God, the services are always numerously attended, and we live in great harmony. May God grant that this state of things may continue long!" "The exact number of the brethren who are communicants is 220, besides about fifteen who have died or left Venice." "The Sunday-school is developing itself in an interesting manner; more than seventy children attend it. The day-school, still conducted by the excellent Signor Forneron, proceeds with mathematical precision and regularity. The number of children goes on always increasing. Now there are 85 pupils on the roll."

SUSA.

"In the little village of this name, at the foot of Mount Cenis, a new station has been opened, and there now exists a congregation of from thirty to forty persons attending the services of the church. Of these, fifteen are communicants, and nine children attend the schools. Humanly speaking, this little church owes its existence to the Christian zeal of Mr. Fell, the well-known constructor of the railway over Mount Cenis. He, two years ago, applied to our president to send a teacher for the workmen then employed by him in the construction of the line, and provided the necessary means to maintain there one of our colporteurs, Castioni, who, since the completion of the railway, has established himself at Susa, from which place he writes that he proposes proceeding to Exilles, to commence there the work of evangelization."

Accounts from Nice, Turin, Florence, Leghorn, and other places, all show that the work of these Missions is well worthy of support. Contributions will be thankfully received by the Secretary, A. H. Guinness, Esq., 118, Pall Mall, S. W.; Messrs Ransom, Bouverie, and Co., 1, Pall Mall East; or Messrs. Smith, Payne, and Smith, 1, Lombard-street.—*The Christian.*

* Interesting particulars of the present state of the Waldensien Church will be found in "A Visit to the Waldenses," by a Kentish Vicar. (London: Morgan and Chase.)

STUDY AND MEDITATION.

A writer who had ample opportunities of observation expresses a fear that the real students of Scripture are fewer than is commonly supposed. Among other hinderances to the profitable study of the word of God, he instances the tendency of students of theology to search the Scriptures, not for what they teach, but for what aid can be derived from them toward establishing or refuting certain dogmas. "So strong an association," he says, "is apt to be established in the mind between certain expressions and the *technical* sense to which they have been confined in some theological system, that when the student meets with them in Scripture, he at once understands them in that sense, in passages where, perhaps, an unbiassed examination of the context would plainly show that such was not their true meaning." We all need to be warned against viewing the Scriptures through the discoloring medium of human systems; and thus, as this writer says, "instead of taking Scripture for one's guide, making one's self the guide of Scripture."

There is another habit against which many of us have need to be warned. Those who are called to minister to others, whether orally or by writing, not unnaturally keep this ministry in view in their study of the Scriptures. This may be very far from degenerating into a mere professional treatment of the sacred oracles, and yet the habit of keeping others in view may obtain such an ascendency as to deprive our own souls of needful nourishment, which can only be enjoyed in the Spirit's application of the truth to our own condition, and in meditation as distinguished from study. We are exhorted to desire the sincere milk of the word, *that we may grow thereby*—with this object distinctly in view. And even with reference to our ministry, it should be remembered that it is only as we are nourished that we can serve—it is only as we drink ourselves at the fountain, that rivers of water can flow from us to refresh the souls of others. It is in this as in all fruitfulness to the glory of the Father, which, according to the Lord's directions, is not secured by direct efforts to be fruitful but by abiding in Him. "He that abideth in me, and I in him, the same bringeth forth much fruit." So He says, "If any man thirst, let him come unto me, and drink; and out of his belly shall flow rivers of living water." We must enjoy communion with the source of life and blessing in order to become the channel of life and Blessing to those who wait upon our ministry.

It has been remarked that "it is one great fault of Christians in our day that they live too much in public, and are so occupied with a round of religious activities as to neglect altogether the study of the word of God, and consequently their knowledge of divine truth is extremely superficial." The remark was made to account for the facility with which multitudes are carried away by every wind of doctrine, and for the prevailing laxity which shields itself under the name of liberality. But we would carry the matter beyond this, and again refer to the distinction that has been noted between study and meditation. There may be much study of the word of God, deep, earnest, concentrated study, and the result may be much knowledge and great readiness and ability in the use of it. Still there may be a lamentable failure of all the most precious uses of the truth in our own souls and in our ministry, because we fail to meditate on the truth and "inwardly to digest" what we know. By the study of the word we may gain knowledge about Christ; but the knowledge may remain barren in our memory, and a ministry founded on it will be powerless though it may be admired, cold as an iceberg though like that it may glitter. In meditation the soul is brought into communion with Christ Himself. The word is then as a mirror in which we behold the glory of the Lord; and in adoring contemplation of it, the believer, as the apostle expresses it, "is changed into the same image, from glory to glory, even as by the Spirit of the Lord."

By the neglect of this heavenly meditation, not only do our own souls suffer loss, but our ministry is unprofitable. On this point also we quote the wise words of another: "Study and memory make the ready and admired speaker; meditation produces the sweet, living exhibition of Jesus everywhere, whether speaking or silent. Study hunts for something new when weary of the old; meditation finds renewed life and strength from the old, which is never old to meditation. Truths from an infinite, all-wise God have in them more than the best meditative faculty has ever digested or can ever digest." Amid our activities, while we find that it is blessed to serve with Martha, let us by no means forego the blessedness of sitting at Jesus' feet with Mary.—*The Witness.*

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TELEGRAPHIC NEWS.

London, June 9th.—It is now announced that the reported loss of the telegraph steamer *Ducia* is unfounded.

10th.—Mr. Charles Dickens died at Gadshill last night. He was seized with paralysis on Wednesday evening at dinner, and never recovered consciousness.—In the House of Commons last night Mr. Anderson moved a resolution calling on the Secretary of the State for War to suspend the regimental and half pay of the higher grades of staff officers during the period of their appointments.—The motion was then withdrawn.—A short conversation then took place regarding the proposed reliefs for the Royal Horse Artillery in India, which Captain Walsh characterized as an organized system of favouritism established between the original Royal Artillery and the old East India Company's regiments.—Captain Vivian defended the system as being eminently fair and popular both with officers and men.—General Sir George Pollock has been gazetted Brevet Field Marshal.—Diplomatic relations between Italy and Portugal have been broken off in consequence of Saldhana's refusal to recieve the Italian minister.

11th In the House of Commons last night, Mr Grant Duff, replying to Mr. Dickinson, said that the Indian income-tax had not yet come officially before the Secretary of State in Council, but he could imagine few thing less probable than that the Act would be disallowed.

12th.—General Prim has declared that he will perhaps be able to find a candidate for the throne in three months, but will never support a restoration

13th.—The Conservatives have resolved to support the Ministerial scheme of national-education.—The *John Bull* announces the return of the Marquis of Bute to Protestantism.

14th.—The Queen has signed an order of Council sanctioning the recommendation of Lord Northbrook's committee defining the power of the Commander-in-Chief who is charged with the discipline of the army and the responsibility of promotion in the lower grades; but it is decreed that all Acts shall be subject to the approval of the Secretary of State for War.—It is understood that Mr. Charles Dickens desired to be buried privately, but his family have consented to his burial in Westminister Abbey.—In the House of Commons last night Mr. Grant Duff replying to Mr. Eastwick said, that the Duke of Argyll was constantly occupied with the reduction of Indian military charges. A committee partly composed of gentlemen in the War and Indian offices were carefully considering the question of recruiting the British regiments in India. Their aim was that the arrangement should be advantageous alike to the British and Indian taxpayer.—Baillie Cochrane has been elected member for the Isle of Wight.—There has been a great rise in the price of flour in consequence of the continued drought.

15th.—Mr. Charles Dickens was privately buried in Westminister Abbey, yesterday.

Washington, 14th.—The message of President Grant opposes the concession of belligerent rights to the Cuban insurgents, and urges Congress to examine the claims of American citizens consequent upon the execution of the Confiscation of Property Act.

Bucharest, 13th.—Electoral disturbances have occurred at Palesti, resulting in a conflict with the troops.

Florence, June 14th.—It is announced that the Œcumenical Council will vote the infallibility of the Pope with an Anathema against those who deny the doctrine of infallibility.

Paris, 14th.—The Emperor is slightly indisposed from rheumatism.

Miscellany.

—The *Sumatra Courant* on the Camphor Tree of Sumatra: "The tree is cut down just above the roots, after which it is divided into small pieces, and these are afterwards split, upon which the camphor, which is found in hollows, or crevices in the body of the tree, and, above all, in the knots and swellings of branches from the trunk, becomes visible in the form of granules, or grains. The quantity of camphor yielded by a single tree seldom amounts to more than half a pound, and if we take into account the great and long-continued labour requisite in gathering it, we have the natural reply to the question why it fetches so high a price. The well-known camphor oil is of very little worth, and no tree is ever felled to obtain it. At the same time that the camphor is gathered—that is, during the cutting down of the tree—the oil, which then drips from the cuttings, is caught in considerable quantity.

"Since time out of mind, the beautiful clumps and clusters of camphor-trees have been destroyed in a ruthless manner; young and old were felled, and as no planting or means of renewal has taken place, but the growth of the trees has been left to nature, it is not improbable that this noble species of tree will ere long wholly disappear from Sumatra. Consequently, we have occasionally inquired whether the Government cannot do something on behalf of camphor production and trade by causing plantations to be formed of the camphor-producing trees, such as is done in Java regarding the forests of *juttie* (teak)."

—The following is the close of an address delivered by Mr. Spurgeon in Edinburgh May 11, at a breakfast meeting of the United Presbytirian Synod: "I said, and still say, that if any Churches under heaven required to give up fundamental principles before they can unite, they have no business to unite. (Hear, hear, and cheers.) If any Church thinks it would be false to its own testimony if it joined another Church, let it stand alone till doomsday. Our principles are much too dear to be tampered with on the pretext of promoting unity; and, moreover, there could be no lasting unity if that were done. (Cheers.) In my sermon, so kindly quoted, I speak of the folly of uniting the Goldsmiths' Company with the Cloth-workers' Company; but this is not a case as far as I understand it, answering to that description. Even with the aid of a powerful microscope, I can see no difference between the Free Church and the United Presbyterian Church. (Loud cheers.) I am a Southern, not versed in the minutiæ of your statutes and rules, but standing at that distance I do not know the one from the other. Your standards, your worship, your preaching, are they not the same? Therefore, it seems to me that it is not the case of a Goldsmiths' Company and a Clothworkers' Company, but it is the case of two Goldsmiths' Companies who, if they find it for their mutual benefit to amalgamate, had better do so as soon as they can conveniently, (Cheers.) The only difference I have heard of between you seems, to my unenlightened English intellect, of this kind. The children of Israel, if they had come out of Egypt in two bands instead of all at once, might have been in the same difficulty, and have had in the wilderness to solve the union question. (Laughter and cheers.) Suppose that those who came out of Egypt first, having been longer in freedom, had become fully convinced that it was altogether intolerable for God's Israel to be under the yoke of Pharaoh, and therefore declared that on no consideration would they ever return, no, not even if the Egyptians should pile leeks and onions all round their tents, and allow them to choose their own taskmasters, and allot them thousands of bricks from the royal kilns to build mansions withal. (Laughter and cheers.) No, they would never go back to Pharaoh at any price. Now, the second band that came out of Egypt some time after, and came out bravely too, were fully agreed that the yoke of the late Pharaoh, and even of his successor, could not be endured, but they did not know whether, in the dispensation of Providence, it might not, under certain circumstances, be right to obey Pharaoh and enjoy the land of Goshen, with its pasture lands, and especially with its garlic and onions. (Laughter and cheers.) Did not Jacob go down into Egypt and all his household? These last emancipated ones therefore held, as a theory, and nothing more, that if Joseph, or some one like him, should ever become King of Egypt—(renewed laughter and cheers)—although they had no hope or belief that such a case for a moment ever would happen—and they dared not expect the youngest Israelite would ever live to see that—(laughter) but if Joseph ever did become King of Egypt, they held that it might be right, in some kind of modified way or other, under certain conditions, arrangements, and regulations for the whole of the tribes to go back to Goshen. (Laughter and cheers.) Now, these two different companies were of one race—they spoke one tongue, they had the same great leader and served the same God, but they could not journey together because of this most important difficulty. I believe the cases are exactly parallel. (Laughter and cheers.) My recommendation is that the two companies join together till Joseph comes, and then separate, but not till then. (Laughter and cheers.) Having said this much, I again apologise for intruding any opinions of mine upon a case which the shrewd sense and deep piety of Scotland will surely be able ere long to bring to a happy end."

PASSENGERS ARRIVED.

Per *Columbian*, 10*th*:

From Southampton.—Captain Williams, Mrs. Bennett, Mr. and Mrs. Coen, and infant, Quartermaster Berry, Ensign Coles, Assistant Surgeon Lambert and Dukes, and four Ayahs.

From Marseilles.—Major and Mrs. Blakeney, Capt. Tempest, Messrs. Murray, Shaw, and Oliperts.

From Suez.—Capt. H. H. Lee, Capt. Fagan, Capt. G. F. Bryant, Messrs. B. Seton, Josiah Dow, and Demetrius Franghidi.

Per *Baroda*, 16*th*:

From Southampton.—Assist.-Surgeon Cummings, Quartermaster Bewsey and Mrs. Bewsey, Messrs. Adam Laughlan, and Henry Hackney, Schoolmaster Murray, Captain Plowden's European female servant, and seven Ayahs.

From Marseilles.—Captain Plowden, Messrs. A. Young, L. Crawford, J. Fenessey, E. John and Kirke.

From Suez.—Major and Mrs. Glasford.

PASSENGERS SAILED.

Per *Sumatra*, 15*th*:

For Southampton.—Mr. W. F. Brockbank, Mrs. Gloag and two infants, Mr. Charles Church, Mrs. Malet, Mrs. Valentine and two infants, Surgeon P. Burke, Colonel E. S. Mercer, Major Arthur Francis, and Mrs. James.

For Marseilles.—Mr. Jas. Melville, Mr. W. Maculloch, Mr. Owen, Mr. Curwen, Lieutenant J. E. Alexander, and Mr. Surgeon.

For Suez.—Mr. W. T. Smith, Mr. H. A. Higgins, Mr. J. Dodds, Mr Beynon, Captain Wood, Mr. William Roger, Captain Baudry, Mr. Bean, Mr. G. Dougall, and Mr. Harvey.

For Aden.—Mr. S. P. Blair.

DOMESTIC OCCURRENCES.

MARRIAGE.

GORDON—DUNCAN—June 8th, at Nagpore, Mr. W. R. Gordon, Clerk, Controller's Office, Department Public Works, Central Provinces, to Miss Mary Laura, second daughter of Lieutenant George Roan Duncan, of Nagpore.

DEATH.

JOHNSON—June 13th, at Woodlands, Parell, from acute dysentery, Beatrice Clara, the beloved child of J. R. Kirby Johnson, Esq., aged 7 months and 11 days.

Advertisements.

DAY AND BOARDING INSTITUTION, under the Rev. EDMUND EDWARDS, 8 GRANT BUILDINGS Reading, Writing, Grammar, Composition, Phonography Mapping, History, Science, Latin, Singing, and Needle work taught for Rs. 5 a month. Three of a family Rs. 10; Boarders Rs. 30; Piano Rs. 5.

THE BOMBAY BAPTIST MISSION LORD'S-day services are held in the G. I. P. Railway Works, Byculla at 9-30 A. M.; at 1, Grant Buildings, Colaba, at 11 A. M.: and at 4 Clare Road, Byculla, at 6-30 P. M.

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